SAN FRANCISCO, CAL., SATURDAY, SEPTEMBER 7, 1889.

TERMS (In Advance): \$2.50 per annum;

NO. 8

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GEMS OF THOUGHT.

Educate and inform the whole mass of eople.—Thomas Jefferson.

A man must stand erect, not be kept ect by others.--M. Aurelius.

To keep good actions in memory refresh them with new.—Maunder.

Lay down a method for everything and stick to it inviolably.—Chesterfield.

Large charity doth never soil, But only whiten, soft, white hands.

He who has no silver in his purse should have silver on his tongue.

No man is so insignificant as to be sure is example can do no hurt.—Lord Clar-

One half of the world must sweat and groan that the other may dream.—Long-fellow.

In character, in manner, in style, in all sings the supreme excellency is in sim-

There are more people who can forgethemselves than govern themselves.—

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It is a solemn thought with the middle aged, that life's last business is begun

Use Time well, and you will get from is hand more than he will take from ours.—Miss Wetherell.

Despise not advice, though even of the meanest. The gabbing of geese once pre erved the Roman State.

The generality of men expend the early part of their lives in contributing to render the latter part miserable.

The highest points to which things bring one is contentment of the m with which no estate is miserable.

It is a great misfortune not to have enough wit to speak well or not enough judgment to keep silent.—La Bruyer.

Knowledge is proud that he has learnt so much Wisdom is humble that he knows no more.

We are accustomed to see men deride what they do not understand and snarl at the good and beautiful because it lies beyond their sympathies.—Goethe.

He who values his own thought too highly to listen to the expressions of a friend, values his ideas too much to be re-ceptive to the true thought of Deity.

If you wish success in life, make perseverance your bosom friend, experiency your wise conselor, caution your eldebrother and hope your guardian genius.

The truth cannot be burned, beheaded, or crucified. A lie on the throne is a lie still; and a lie on the throne is the way to defeat, and a truth in the dungeon is on the way to victory.

Whoever looks for a friend without im-perfection will never find what he seeks. We love ourselves with all our faults, be they few or many, small or great, and we ought to love our friends in like manner.

Materialistic Limitations.

Hudson Tuttle's work on "Psychic Science," as I have before remarked, is in my estimation, the best and most practical work I have yet read on that theme which is attracting increased attention and interest all over the civilized world. Like all "sensitives" of the higher order, Mr. Tuttle is at his best when he rises above the atmosphere, not only of creeds, but of materialistic authorities, so-called, and comes more into harmony with the universal. To illustrate I will quote the following passages from his book, on pages 160 and 166 respectively. The

cs of course, are mine.

Bunyan. Perhaps no book ever exerted a greater influence than ' Pilgrim's Progress,' written by one who in his youth was wild and godless, a tramping tinker was wild and godless, a tramping tinker and rough soldier, uneducated and unversed in literary inventions. He possessed in a prominent degree the sensitive temperament, as his portrait shows, and a fine mental endowment, however uncultivated it might have been. So long as Bunyan was a part of the jostling world he was like other men. His sensitiveness could only be made valuable by isolation, and that came to him in an unlooked-for was like other men. His sensitiveness could only be made valuable by isolation, and that came to him in an unlooked-for manner by his incarceration in jail. There his spirit gained freedom. It became susceptible to the thoughts of another sphere, and he wrote that remarkable book which has pleased and strengthemed millions of struggling souls. Afterwards, when liberated, he became one of the fanatics among whom he was cast, and his writings and speech were of no value except as they faintly echoed what he had written in his 'Pligrim.' Once only had the conditions essential to sensitiveness been his, and then it was forced upon him, and the result was one book of value, and no more. The success of that book destroyed the conditions for the reception of anything as pure bringing around him the jarring conflict of religious fanatacisms."

The foregoing is a condensed, but lucid and perfect solution of the Bunyan problem that has always puzzled both believers and disbelievers in Christianity. And although it is as liberal and philecophical.

life, given the most exalted saint credit for a disinterested act or motive. When a naturally non-intuitive person once finds himself confronted by superior intellectual authorities of the atheistical order, he beauthorities of the atheistical order, he becomes as powerless to advance as one of our Union generals was when menaced by the Quaker guns at Yorktown; and if surrounded by the guns he surrenders unconditionally, which with him, is the end of moral and mental growth. But Mr. Tuttle is by no means this type of man. His "Arcana of Nature," written when the author was scarcely out of his teens, unversed in scientific subjects, and but little acquainted with books, proves that he was inspired by superior intelligence, for it anticipated the theory of evolution, as afterwards elaborated by Darwin and Wallace. It was accepted as authority by leading German materialistic philosophers who could not see their way clearly afterwards to endorse the same author's conclusions in a later work—"The Arcana of Spiritualism"—in which he makes the soul's immortality, or continued existence, the logical and irresistible outcome of human personality. I am sure that my old and valued friend, when we are there was officed by the comes as powerless to advance as one

irresistible outcome of human personality.

I am sure that my old and valued friend, who may, at times be effected by the limitations thrown around him by close study of German materialistic philosophers—in whom lymph and lager and narcotics have often stood guard against the invasions of spiritual essence—will not long persist in an attitude so inconsistent with the natural trend of history, and with the simplest figures in the arithmetic of cause and effect, and of common sense.

For nearly 2000 years Jesus has been literally the spiritual pulse and impulse of the ceuturies named for him. A personality that has for ages been the acknowledged inspirer of the most heroic deeds, the most patient, loving and self-sacrificing lives that have made human existence sublime has proved its "divinity" in a manner that renders formal affirmation needless and denial moral blindness.

All visible activity is but the outward manifestation of corresponding invisible force; as the waves and tides of the sea are responses to the winds and the magnetic touch of the moon.

Mr. Tuttle does not hurt Jesus, nor interfere with his mission, but only impairs his own usefulness as a reformer, and belittles himself as a thinker, when he atresistible outcome of human personality I am sure that my old and valued friend

and reverence for anything short of the highest and most unselfish types of character.

Selfish and self-seeking men may blaze temporarily along the track of history, like great conflagrations that generate light and heat from the ruin they make, but unselfish souls alone linger and burn like quenchless stars above the rise and fall of nations and of races.

JAMES G. CLARK.

From the Spirit World.

EDITOR OF GOLDEN GATE:

At our regular seance Aug. 1, 1889, the first to write, through Mr. Chester Fish, was our old medium and friend Katie Robinson, as follows: "It is a blessed thing to have your work done and well done too; but I did not realize it so well till I passed from earthly life. I had a vast responsi-bility upon me and death came with my task only half done, but back I come to earth to work through the mediumship of

bilty upon me and death came with my task only half done, but back I come to carth to work through the mediumship of others to finish up the remaining duties of life. The spirit world is one of never ending charms, but only can we enjoy them when we need a season of rest.

"How can the true soul rest when there is ignorance and folly all around and sufferings in consequence of indiscretions of the people. O, how blessed are they who have the soul to labor for the lifting up of their fellow creatures. It is the only true life to live here in order to meet a state of rest that can be enjoyed in the hereafter. Let no one suppose their duty is done that has only lived for self alone. My friends, if such has been your life, remember well that your task long after death here, will be to work out the task that has been evaded while living for self alone. Why will not the people strive to learn more of what the duties of life are to the end that not only their fellow creatures may be cheered and stimulated to learn the grand duties of life, but it is the only sure passport to the realms of glory.

"How I wish I could impress upon all the great importance of these things, but it seems but little that one can do, and yet when the aggregate is all in how grand the showing and how great the satisfaction to know that we have been the cause of lightening some fellow traveller's burden. I know these things to be so by having experienced them, and my life shall be only a continuation of what was begun here until the great master shall discharge me when my work is done.

"Go on Sprittualists, one and all. There is a grander knowledge awaits you than you can drawn of now; the future has in store for all true investigators more than these minds can comprehend. It is delightful to come back and take up the grand qualities of the soul that makes us true men and women. There is a great work to do here in your midst. Prepare every one to stand by your colors and prove yourselves the true and the tried. Your friend as ever,

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scattered and become completely lost in clearing away the rubbish that does not fit the place and has to be scattered be-fore the new structure can be commenced. I strove to do some good as I understood it, but I find now that there are many I strove to do some good as I understood it, but I find now that there are many ways that might have been improved on. We all need to have fixedness of purpose about us to perceive as far as may be that we are right, and then march along turning neither to the right nor left, but face the fort of eternal truth and never falter while the physical holds out. Keep up your meeting awhile longer and do not be discouraged, for there is much need of the true and tried ones to show to the world that men of all persuasions have a right to religious freedom, for on that rock must stand all permanent structures of government.

Yours as ever,

J. M. ROBERTS."

Brother Roberts, who was editor of "Mind and Matter," shows zeal for the triumph of the grandest cause of our age, as he did here, advising us not to falter by the way.

Fraternally thine

RILEY M. ADAMS.

VINELAND, N. J.

VINELAND, N. J.

The New Moon,

GOLDEN GATE.

Did you see the new moon over your right shoulder? If so, you doubtless felt a little more assured of good fortune, al-though you scarcely allowed yourself to seriously entertain the thought. But if the crescent first appeared over your left shoulder, you experienced profound conshoulder, you experienced profound con-tempt for such childish superstitions. As is well known, the festival of the new moon was celebrated by several widely-separated nations, including the Jews. Yet most Christians probably are not aware of the prominence given to such observances in the scriptures. There are numerous references to the first day of the month. In several passages the new moon and the Sabbaths are mentioned together, as requiring special religious cere-monies.

together, as requiring special religious ceremonies.

Secular labor was apparently forbidden on the recurrence of the new moon, as well as on the Sabbath. Does not this matter deserve the attention of the good people who are seeking to enforce a more strict observance of the Sabbath? The Prophet Amos, represents the oppressors of the poor as saying: "When will the new moon be gone, that we may sell corn; and the Sabbath, that we may set forth wheat?"

Many of the singular customs which have come down to us from remote antiquity, have no small significance. As the new moon is necessarily in conjunction with the sun, the earth receives the combined attraction of those bodies, and the results are manifested in the tides and other phenomena. Hence the importance of such occasions in the astro-religious festivals of old-time races. A. B. W.

The street coupled to all whise parties of the control of the work in which "his spirit date of the impairance of the impairance of the morn.

Men and the believes in Christianity and a set of the control of the work in which "his spirit date of the impairance of the morn and the control of the work in which "his spirit date of the impairance of the morn and the control of the work in which "his spirit date of the impairance of the work in which "his spirit date of the impairance of the spirit and the spirit and philosophical as any intelligent Spiritualist can as the least of the control of the con

ADVERTISEMENTS.

THE NEW

SPIRITUALIST : COLONY

---OF---

SUMMERLAND!

LOCATED FIVE MILES BELOW THE CITY OF SANTA BARBARA The Finest Scenery and Fairest

Climate on the Globe. Building Progressing Rapidly

It has long been the desire of many Spiritualists that a Spiritualist Colony, or place of pleasurable and educational re sort, might be located at some convenient point on this Coast-a place where the Spiritualists of the world could meet and establish permanent homes, and enjoy all the advantages, not only of our "glorious climate," but of the social and spiritual communion that such association of Spiritualists would insure

Summerland offers all the advantages for such a colony, located as it is upon seashore, in the unequaled climate of Santa Barbara, and but five miles from that most beautiful city, a spot overlooking the ocean, extending even to its silvered shore, with a background of mountains. which forms a shelter from the north winds, insuring what that country has the reputation of enjoying—the most equable climate in the world. It is located on the climate in the world. It is located on the Southern Pacific Railroad, now completed between Santa Barbara and Los Angeles, and on what in the near future will be the main line of that road.

The site constitutes a part of what is known as the Ortego Rancho, owned by H. L. Williams. It faces the south and ocean, gently sloping to the latter, where as fine bathing ground exists as can be found on this Coast. A fine beach drive extends to and beyond the city of Santa Barbara. Back, and two and a half miles to the north, extends the Santa Inez range of mountains, forming a beautifu and picturesque back-ground. beautiful view of the mountains, ocean, and along the coast, is had from all parts of the site. The soil is of the very best. Pure spring water is distributed over the entire tract from an unfailing source, having a pressure of two hundred feet head.

The size of single lots is 25x60 feet or 25x120 feet for a double lot, the latter fronting on a fine wide avenue, with a ironting on a nine wide avenue, with a narrow street in the rear. Price of single lots, \$30.00, \$2.50 of which is donated to the Colony. By uniting four lots—price \$720—a frontage of 50 feet by 120 feet deep is obtained, giving one a very commodious building site, with quite ample grounds for flowers, etc., securing a

front and rear entrance.

The object of this Colony is to

ADVANCE THE CAUSE OF SPIRITUALISM,

And not to make money selling lots, as the price received does not equal the price adjoining land was sold for by the

acre, said lands not being as good. The government of the Colony will be by its inhabitants the same as other towns and cities. A prohibitory liquor clause is in every deed. Title to property unques

Orders for lots in Summerland will be eceived, entered and selected by the undersigned where parties can not be present to select for themselves, with the privilege of exchanging for others without cost (other than recording fee) if they pre-

fer them when they visit the ground.

Reference: Commercial Bank, Santa

Send for plat of the town, and for fur ther information, to

ALBERT MORTON, Agent,

210 Stockton Street, San Francisco, ol

H. L. WILLIAMS, Prop'r.

SANTA BARBARA, CAL.

Some Questions Answered.

Permit me, through your widely-circu-Permit me, through your widely-circulating columns, to answer a few questions of general interest which I cannot reply to privately, for the satisfaction of correspondents. First, at least a hundred persons have, during the past few months, written to ask me to outline a course of reading which may prove helpful to those who desire to study in the field of pro-gressive spiritual thought. As I have a number of books sent me for review and gressive spiritual thought. As I have a number of books sent me for review, and constantly requested to speak and write upon them, I happen often to come across works which I am sure will be useful to intelligent people who desire to know what is being written at the present time on Spiritualism, Theosophy, Christian Science and other topics of universal interest and importance to the serious minded.

My interrogators will please remember that I in no way pledge myself to endorse all the contents of the several books I recommend for perusal. I could easily have made out a list ten times as long; I desire however, to call attention to a few works which busy people may find time to read, the contents of which will furnish food for profitable thought and reflection. I presume all of the following can easily be obtained through your agency.

"The Mystery of the Ages," by the Countess of Caithness (very concise digest of universal Theosophy). "Studies in the Outlying Fields of Psychic Science," by Hudson Tuttle (terse and vigorous). "Unanswerable Logic," by Thos. Gales Forster (remarkably lucid lectures on spiritual subjects). "Nineteenth Century Miracles," by Fmma Hardinge-Britten (invaluable for enquirers into Spiritualism). "Divine Law of Cure," by Dr. W. F. Evans (best work on spiritual healing for books sent me for review, and

Forster (remarkably lucid lectures on spiritual subjects). "Nineteenth Century Miracles," by Fmma Hardinge Britten (invaluable for enquirers into Spiritualism). "Divine Law of Cure," by Dr. W. F. Evans (best work on spiritual healing for the religious minded). "Christian Science Healing," by Frances Lord (a complete manual for students, teachers and healers, written in a frank, kindly spirit, and very practical). "To Bear Witness," by Cecil St. Clair (a metaphysical story graphically related in most interesting style; full of valuable instruction). "A Romance of two Worlds," by Marie Corelli (a thrilling narrative containing vigorous answers to materialism). "Short Lessons in Theosophy," compiled by S. C. Clark (a large pamphlet, procurable for twenty-five cents, condensing volumes in pages). "Bhagavad Gita, or the Lord's Lay," translated by Mohini M. Chatterji (a very excellent work for serious people who wish to compare Oriental with Christian Theosophy," Ten Great Religions," by James Freeman Clarke (a large book in two volumes, giving a wonderfully full and explicit account of the spiritual efforts and discoveries of mankind). "Spiritual Therapeutics," by W. J. Colville (the only one dollar book in the market, which attempts to give a through course of instruction in spiritual science). "Looking Backward," by Edward Bellamy (a charming picture of universal brotherhood in practice). With three other questions I will endeavor to adopt something of the method so usefully and effectively pursued by Mrs. Harris, in your columns.

Mrs. Colville—Dara Str.: First. Will you

deavor to account of the control of

Wery respectfully,

A SEEKER AFTER TRUTH.

In answer to question one I would say, study your pupils individually; find what their natural appetites are, and seek to begin with, on their own level, gradually drawing them up to yours. Never needlessly antagonize prejudice, but never be afraid of it or make concessions to it. Wean from the lower by pointing out a better and higher way; seek to win the affection of your pupil for the truth you proclaim, rather than for yourself. If you feel no special affinity for certain pupils, and still it is your plain duty to instruct them, put yourself through a course of vigorous treatment on the score of universal brotherhood. Strive to overlook the idiosyncracies of scholars, and deal with each and all as human soulls, without distinction. Try to feel that your students do not love error believing it to be such, that they love truth inwardly, but have mistaken falsehood for it; reason calmly and dispassionately with such, giving them thus highly.

In reply to question two, I would suggest that the vital difference between impression and intuition is that the former is generally uncertain and the latter quite certain. Impressions come from innumerable sources and relate chiefly to ex-

In reply to question and intuition is that the former is generally uncertain and the latter quite certain. Impressions come from innumerable sources and relate chiefly to external things, about which there may be any number of allowable opinions; submit all impressions to your sober, quiet judgment, think them over and reason upon them at a time and in a place where you are least liable to distraction. Intuition is an immediate and thoroughly convincing spiritual perception of truth and duty; if you delly with this, you feel yourself a sinner, as intuition is no less or other than direct spiritual insight into truth. In answer to question three, though I am myself a total abstainer from liquor of every kind, and have never smoked in my life, I can still see that a person who takes

an occasional glass of wine or beer for instance, or a cigar, may be completely free from the control of either alcohol or to-bacco, while many who totally abstain do so from fear of the very thing they avoid. If you wish to treat successfully against any pernicious habit, you must not allow the thing you detest (a victory of matter over mind) to appear to you as possible; deny the power of alcohol and drugs in 1010 over the affections, intellect and physique of yourself or patient only by making the physical thing powerless in your thought, can you succeed in relinquishing its hold over you or your patient. Now the crucial point is why you do what you do; if you smoke one cigar or drink one glass at somebody else's solicitation, against your own highest conviction, you endanger your own safety and weaken your power to teach and heal others; if however, you see no harm in an occasional indulgence, the case is different. Total abstinence is, however, by all means the safest, healthiest, cleanest road.

The work in San Diego is going on bravely in spite of some insignificant opposition from a few-ignorant and bigoted persons who must either rule or try to ruin; to their own chagrin they find they can do neither, and thus grind their teeth in impotent anger. Nationalism is to the fore, and as the sole object of Nationalists is to promote a sense of universal brother-hood and healthful co-operation, the best minds in the community are eagerly taking up with the movement. Rev. B. F. McDaniel, the Unitarian minister, is a burning and shining light on the side of human elevation.

I hope to meet my many friends in San Francisco Wednesday and Thursday, Sep-

elevation.

I hope to meet my many friends in San Francisco Wednesday and Thursday September 4th and 5th at 106 McAllister street, at 8 p. m. The day tollowing I proceed to Portland, Oregon.

Yours sincerely,
W. J. COLVILLE.

The Secret of Beauty.

Find a woman who has made a stir in the beauty market or on the stage and you find a girl who was a hoyden; a Peg Woffington, who sold oranges; the Gunn-

in beauty market or on the stage and you find a girl who was a boyden; a Peg Woffington, who sold oranges; the Gunnings, who were madcaps; a Jersy Lilly, who ran wild with her brothers; a Mary Anderson, who got her matchless complexion from the blue grass of Kentucky. It is seldom anything more than a seconditate beauty which is developed in city drawing-rooms. The pose of the archer as the arrow is losed is said to be the most graceful a woman can assume. To paddle a canoe—not row a boat, which is a very different matter—is a wonderful specific to round the arms and fill out the chest, developing a deep-bosomed Diana.

To throw a stone stretches the muscles and to climb and jump and swim and fence and box, and run races trains down the figure, makes firm the muscles and gives the ease and lightness of varied motion, of force and good staying power to the whole body. All these exercises aerate the blood and make a living woman not a creature in petticoats with mush in her skull where she should have brains. To be able to walk is a grand thing for the complexion, really to walk three, four or five miles, at a quick brisk pace, instead of leisurely strolling through the park or stupefying one's self with half a day's shopping in crowded, heated stores. Exercise, and in order that you may exercise, breathe. Take yourself with half a day's shopping in crowded, heated stores. Exercise, and in order that you may exercise, breathe. Take yourself with heles. Draw in the chin, hold the head erect, throw the chest out so that a line dropped perpendicularly from it would touch the toes; let your shoulders alone, draw in the abdomen, then forcibly fill and empty the lungs, compelling the vital breathing organs to work to their utmost capacity. Do this for ten or twenty minutes every day. No tonic will be found more beneficial to impure blood and a general condition of lassitude. This of itself ought sensibly to freshen the complexion if practiced for six months persistently. A bad skin means bad blood, and bad blood calls

JUDAISM has received many rebuffs at the JUDAISM has received many recomis at hands of its enemies, but has submitted as gracefully as possible, even going so far as to return good for evil. Spiritualism, a a comparatively modern innovation into the realms of religion, has brought manifest who have found solace in like manner; when have found solace in like manner; we will be a purely in ways of peace and by so noundings and persecution to its votaries who have found solace in like manner; namely in pursuing ways of peace and by so doing bringing within its gates some of the brightest minds of the century. The votaries of Spiritualism have knocked at the synagogue and promulgated their doctrines from the pulpit, because the liberal-minded Israelite does not believe in persecution, and with firm and undying confidence in his faith gives other faiths full sway; and more especially the spiritualist who has no religious prejudices to distribute and whose beautiful theory of converse with the spirits in Summerland only increases the glow that lends so much radiance to Immortality.—Jewish Progress, S. F.

Fine sensibilities are like woodbines, delightful luxuries of beauty to twine round a solid, upright stem of understanding; but very poor things if, unsustained by strength, they are left to creep along the ground.—J. Foster.

True religion is not merely a Winter-time experience; it is a perennial and eternal life.

WHAT IS SAID OF PSYCHICAL PHE-NOMENA. J. H. Fichte, the German Philosopher and Author.—" Notwithstanding my age (83) and my exemption from the controversies of the day, I feel it my duty to bear testimony to the great fact of Spiritualism. No one should keep silent."

ism. No one should keep silent."

Professor de Morgan, President of the Mathematical Society of London..."(I am perfectly convinced that I have both seen and heard, in a manner which should make unbelief impossible, things called spiritual, which cannot be taken by a rational being to be capable of explanation by imposture, coincidence, or mistake.

So far I feel the ground firm under me."

Dr. Rahert Chambers..." I have for

So far I feel the ground firm under me."

Dr. Robert Chambers.—"I have for many years known that these phenomena are real, as distinguished from impostures; and it is not of yesterday that I concluded they were calculated to explain much that has been doubtful in the past; and when fully accepted, revolutionize the whole frame of human opinion on many important matters."—[Extract from a letter to A. Russel Wallace.

Professor, Hape, Emeritus Professor of

A. Russel Wallace.

Professor Hare, Emeritus Professor of Chemistry in the University of Pennsylvania.—" Far from abating my confidence in the inferences respecting the agencies of the spirits of deceased mortals, in the manifestations of which I have given an account in my work, I have, within the last nine months" (this was written in 1858), "had more striking evidences of that agency than those given in the work in question."

in question."

Professor Challis, the Late Plumerian Professor of Astronomy at Cambridge.—
"I have been unable to resist the large amount of testimony to such facts, which has come from many independent sources, and from a vast number of witnesses.

In short, the testimony has been so abundant and consentaneous, that either the facts must be admitted to be such as are reported, or the possibility of certifying facts of human testimony must be given up."—[Clerical Journal, June, 1862.

The London Dialectical Committee reported—"(1) That sounds of a very varied character, apparently proceeding from articles of furniture, the floor and walls of the room—the vibrations accompanying which sounds are often distinctly perceptible to the touch—occur, without being produced by muscular action or mechanical contrivance. (2) That movements of heavy bodies take place without mechanical contrivance of any kind, or adequate exertion of muscular force on those present, and frequently without contact or connection with any person. (3) That these sounds and movements often occur at the time and in the manner asked for by persons present, and, by means of a simple code of signals, answer questions and spell out coherent communications."

Cromwell F. Varley, F. R. S .- "Twen-Cromwell F. Varley, F. K. S.— Twelty-five years ago I was a hard-headed unbeliever. . . . Spiritual phenomena, however, suddenly and quite unexpectedly, were soon after developed in my own family. . . This led me to inquire were soon after developed in my own family. This led me to inquire and to try numerous experiments in such a way as to preclude, as much as circumstances would permit, the possibility of trickery and self-deception." He end etails various phases of the phenomena which had come within the range of his personal experience, and continues: "Other and numerous phenomena have occurred, proving the existence (a) of forces unknown to science; (b) the power of instantly reading my thoughts; (c) the presence of some intelligence or intelligence controlling those powers. presence or some intelligences controlling those powers.

That the phenomena occur there is overwhelming evidence, and it is too late to deny their existence."

Camille Flammarion, the French Astronomer and Member of the Academie Francaise.—"I do not hesitate to affirm my conviction, based on personal examination of the subject, that any scientific man, who declares the phenomena denominated 'magnetic,' sommambulic,' mediumic,' and others not yet explained by science to be 'impossible,' is one who speaks without knowing what he is talking about; and also any man accustomed, by his professional avocations, to scientific observation—provided that his mind be not biased by preconceived opinions, nor his mental tion—provided that his mind be not biased by preconceived opinions, nor his mental vision blinded by that opposite kind of illusion, unhappily too common in the learned world, which consists ni magining that the laws of Nature are already known to us, and that everything which appears to overstep the limit of our present formulas is impossible—may acquire a radical and absolute certainty of the reality of the facts alluded to."

radical and absolute certainty of the reality of the facts alluded to."

Alfred Russel Wallace, F. G. S.—" My position, therefore, is that the phenomena of Spritualism in their entirety do not require further confirmation. They are proved, quite as well as any facts are proved, on the residences, and it is not denial or quibbling that can disapprove any of them, but only fresh facts and accurate deductions from those facts. When the opponents of Spritualism can give a record of their researches approaching in duration and completeness to those of its advocates; and when they can discover and show in detail, either how the phenomena are produced or how the many sane and able men here referred to have been deluded into a coincident belief that they have witnessed them; and when they can prove the correctness of their theory by producing a like belief in a body of equally sane and able unbelievers—then, and not till then, will the necessary for Spiritualists to produce fresh confirmation of facts which are, and always have been, sufficiently real and indisputable to satisfy any honest and persevering inquirer."—
[Miracles and Modern Spiritualists.]

Dr. Lockbart Robertson.—" The writer.

either the facts must be admitted to be such as are reported, or the possibility of certifying facts of human testimony must be given up."—[Clerical Journal, June, 1862.

Professors Tornebom and Edland, the Swedish Physicists.—"Only those deny the reality of spirit phenomena who have never examined them, but profound study alone can explain them. We do not know where we may be led by the discovery of the cause of these, as it seems, trivial occurrences, or to what new spheres of Nature's kingdom they may open the way; but that they will bring forward important results is already made clear to usy the revelations of natural history in all ages."—[Aftonblad (Stockholm), October 30, 1879.

Professor Gregory, F. R. S. E.—"The essential question is this: What are the proofs of the agency of departed spirits? Although I can not say that I yet feel the sure and firm conviction on this point which I feel on some others, I am bound to say that the higher phenomena, recorded by so many truthful and honorable men, appear to me to render the spiritual hypothesis almost certain. • . . I believe that if I could myself see the higher phenomena alluded to I should be satisfied, as are all those who have had the best means of judging the truth of this pritual theory.

Lord Brougham.—"There is but on question I would ask the author, Is the Soiritualism of this work foreign to our und Sud.—"One thing is clear—that is, Sirve and Modern Spiritualism.

Dr. Lockbart Robertson.—"The writer fact, as, for example, the fall of the would any other fact, as, for example, the fall of the synther fact, as, for example, the fall of the synther fact, as, for example, the fall of the synther fact, as, for example, the fall of the synther fact, as, for example, the fall of the synther fact, as, for example, the fall of the synther fact, as, for example, the fall of the synther fact, as, for example, the fall of the synther fact, as, for example, the fall of the synther fact, as, for example, the fall of the synther fact, as, for example, the fal

best means of judging the truth of the spiritual theory.

Lord Brougham.—"There is but one question-I would ask the author, Is the Spiritualism of this work foreign to our materialistic, manufacturing age? No; for amidst the varieties of mind which divers circumstances produce are found those who cultivate man's highest faculties; to these the author addresses himself. But even in the most cloudless skies of skepticism I see a rain-cloud, if it be no bigger than a man's hand; it is Modern Spiritualism."—[Preface by Lord Brougham, in "The Book of Nature." By C. O. Groom Napier, F. C. S.

The London Dialectical Committee reported—"(I) That sounds of a very varied character, apparently proceeding from articles of furniture, the floor and walls of the room—the vibrations accompanying which sounds are often distinctly percepwhich sounds are often distinctly perception. and understand the language of fulman beings, frequently such as is unknown to the medium. (8) It strongly resembles a human being, as well in the degree of its intelligence as in the mistakes sometimes made. These beings are therefore, although invisible, of human nature or spethough invisible, or numan nature or spe-cies. It is no use whatever to fight against this proposition. (9) If these beings speak, they do so in human language. (10) If they are asked who they are, they answer that they are beings who have left this world. (11) When these appearances become partly visible, perhaps only thei hands, the hands seen are of human form (12) When these things become entirely visible, they show the human form and countenance. . . . Spiritualism must countenance. . . . Spiritualism must be investigated by science. I should look upon myself as a coward if I did not openly express my convictions."

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greatest good, that you may take your places in the homes far away, whose open doors beckon you on and up the shining path of unfoldment. Pansie creeps close to many hearts. Many have heard her childish voice, and know that, though she comes as the child, she is, in reality, very near Home. The spirit in the Halls of Light is able to comprehend the wisdom there expressed—can enter into the con-sultations, mingle with the counsellors in sultations, mingle with the counsellors in the higher heavens, yet daily seeks the earthward paths with others, coming into the realms where guardians have made their tenting place as the mature spirit, emerging therefrom as a little child, wearing the form and garments of childhood. A most wonderful metamorphose, you say; but only an unfoldment of the law of the universe, the law of wisdom that rules all things, as far as its influence can extend. In the higher spheres, where all has risen superior to matter, where lesser good finds no place, and materiality casts no

finds no place, and materiality casts no shadows, the law of love and wisdom permeates all things. Angels are masterful and still dwell in love, for within each one

mas shit gweit in love, for within each one has, by expreience and growth, so unfolded the Divine, that all beneath that Divine expression has faded away, and yet the spirit has power to descend unseen, and guide and rule wherever is found a heart receptive to their influences. The central sun sends forth its light which addates far and wide. Wherever it penetrates the atmosphere it dispels the darkness, and the spheres in its influence are free from anything evolved from earth conditions and superior to its power.

This is a land where spirits are a law unto matter—have gained their angelhood—and stand in the presence of the Infinite, able to claim their inheritance and wear the robes of immortality. They are no more subject to the change you call death. Materiality has no more power over them, and incarnation can no more call them into the valleys. Pansie has nearly gained this exalted state. Through the experiences of this partial incarnation she will enter upon the joys of immortal life, to come no more into the valleys. But she needs this one experience, and while gaining this she is a joy and blessing to those she loves, who must do the work of the pioneer, that Saidie's but have to the land of light, and from celestial land to the earth valley. They have pitched their tents there since the inauguration of their work in earth land, to be near their own, and that you may feel they are not so far away. We have made the place more light and bright; have brought from higher heavens an influence that helps those who knew very little of other spheres, and cared not to know that the mount of Progress rose still before them, and they must make greater effort to ascend the heights.

When our pioneers are gathered home, when Saidie shall welcome them back again, then you who love the little Pansie will see her as she is in the Halls of Light. this better as the little one who loves each one and can come more close to their hearts as such, Pansie is glad and content to fill her niche as no other can. By-and-by the t

From the Sun Angels' Order of Light.

Written for the Golden Gate, by Spirit Pansis, one of the Messengers of the Order in the higher life, through Mis, E. S. Fox Seribe for the Sun Angel Order of Light.]

TO EACH AND EVERYONE, GREETING:

—From the Halls of Light the messengers are sent forth upon missions of love to earth hearts. Dear ones struggling to gain full mastery over matter, to gain your angelhood, through trial and conflict, it is restful for you to hear from us, who have gleaned, as you are seeking to glean, life's greatest good, that you may take your places in the hopens for away whose needed.

ing Secre of Light. Oswego, N. Y., Aug. 18, 1889.

The Shermanites.

In Leed's valley, in the northwestern part of this county, says a Birmingham, Ala., special, there is a colony of Sher-manites. There are about 100 families, and a happier, more contented people cannot be found in the world. Their religious rites and ceremonies are peculiar. Who founded the society none of them seem to know, but it is very old, as the fathers and grandfathers of the pres-ent generation were Shermanites. They

fathers and grandfathers of the present generation were Shermanites. They claim to follow the teachings of the New Testament in spirit and letter, and they believe that only Shermanites will inherit the Kingdom of Heaven. They have churches and preachers and worship in a manner similar to many other religious sects. One of their peculiar rites is the washing of feet. A footwashing service is held once every month, at which the preacher washes the feet of every member of the church. The members then in turn wash the feet of the preacher and of each other. This service usually lasts all day, being interspersed with singing and praying.

Members of all other religious denominations they regard as heathens, and send missionaries among them instead of sending them to foreign lands. Shermanites never cut their hair or beard, claiming that Christ never patronized barber shops. In every home may be found ancient wood-cuts representing Christ and his apostles as wearing long hair and beard. A Shermanite who falls from grace is lost forever, and he must always live up to certain moral and business rules which are very rigid. To pay all debts is a part of their religion. No man can be saved, they say, who does not pay his neighbor what he owes him. They never charge one another interest on a loan, and no written acknowledgment of a debt is ever given. The word of a Shermanite is his bond, and it becomes his sacred duty for him to fulfil every promise made. They are an industrious people, because industry is a part of their creed.

reed.

The Shermanites are all small farmers, but most of them own their farms and some stock. Many of them are compelled to purchase a few supplies in this city every summer, for which they are unable to pay cash. Where their peculiar religion is known they have no trouble in obtaining all the credit they want. They give no notes or security of any kind, but merchants who have done business with them for years have never lost a dollar due from a Shermanite customer. Their preachers accept no pay for preaching the gospel, working on their farms during the week, as hard as any member of the church. Divorce is something unknown among these people, and the women are all virtuous. Drunkenness is another vice unknown among these people, as they follow to the letter the advice of the apostle, who said, "Be temperate in all things." Their homes are models of neatness and comfort, and the stranger is always welcome within their gates. It would be almost an insult to tender them payment for food, lodging or any other favor shown a stranger. The Shermanites make few converts to their peculiar religion, but they lose no members, and seem happy and contented in holding their own.

One remarkable thing about them is that they will have nothing to do with courts and lawyers. A lawsult in which a Shermanite was plaintiff cannot be found on the court records of this country. They never seek legal advice unless it is actually accessary. All their differences are settled by arbitration, mutual friends being the arbitrators, and the civil courts are never under any circumstances resorted to. They seek in every way possible to avoid jury duty or being summoned as witnesses in any cases. They take no part in politics, and a Shermanite was never known to hold an office of any kind. Some of them vote at every election, but they have no campaign clubs in their community, and every man is allowed to vote as he pleases. Many of them never vote at all.

The first settlers of this Shermanite colony came to Alabama from South Carolina and

Iv the father does not treat the mother with respect, I do not think the children will in one case out of fifty. A woman should insist on being treated with respect from the very beginning of married life. I really think that in a majority of instances, wives are more to blame than the husbands. They spoil the husbands by petting them and waiting upon them to much during the first months of married life. Be sure that you are worthy of respect in all things and you will get it.—August Flower.

Casadaga News.

During the past week the number in attendance at this camp has largely increased, far beyond the corresponding days of last season. Last Sunday 2000 tickets were sold at the gates, against 1500 of the same day a year ago. This rate of increase is also maintained on week days, and gives our beloved camp an air of ma-

and gives our beloved camp an air of material prosperity which, added to its prosperity spiritually, makes it the most desirable place in this region in which a person
can profitably spend a Summer's vacation.
The lectures on Sunday were given by
J. Clegg Wright and Mr. J. J. Morse,
both well known as earnest workers in the
cause of Spiritualism. Two of the largest
audiences ever seen within the camp
greeted the speakers that day, and the
people were enthusiastic and prolonged in
their applause. Dr. J. C. Street, our
tormer chairman, left us on the 17th, and
his place is now filled and ably so, by Mr.
H. D. Barrett of Meadville, Pennsylvania.
On Monday morning of this week the
annual election of officers for this Association, was held in the auditorium. The
reports of President A. Gaston, and Secretary A. E. Gaston were very encouraging,
and showed that the net assets of the
Association are \$3,0,00. There remains
only 886 shares of unsold stock, and this
number will be smaller before the season
closes. The amount of indebtedness is
\$1,225 less than in 1855, and the total
receipts of the year were \$5,411,52; expenses, \$4,579.62; balance, \$1,331.95.
This year (89), receipts will largely clear
the association from debt, they being in
every particular larger than last year. In
addition to the ground owned by the association about twenty acres was added last
year, and before the season ended, a
dozen lots were sold, and seven new and
handsome cottages were erected, ranging
in value from eight hundred to two thousand dollars. The prosperity of the camp
is a fact, and may it live forever to do its
work. All of the trustees of last year,
with the exception of Mr. W. J. Innis
of Oil City, Pennsylvania, who was retired
at his own request, were re-elected, thus
proving that the people are well satisfied
with the present able management of the
business affairs of the camp.
The board of committees for the year
will consist of A. Gaston, President; P. J.
Skidmore, Mr. R. Rouse, Mrs. Marian
H. Skidmore, J. W.

LILY DALE, N. Y., Aug. 23, 1889.

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SATURDAY, SEPTEMBER 7, 1889.

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TRIAL SUBSCRIPTIONS

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EDITORIAL FRAGMENTS.

It is thought by many social scientists that the tendency of society in America, is towards an-This inference is drawn from the rapid aggregation of wealth and power in the hands of the few, at the expense of the many. The remedy for this condition of things is thought to be found in Nationalism. Great trusts can be safely vested only in the hands of the Government, and never in those of individuals, whose aim and ambition is self-aggrandizement. Thus it seems that Bellamy's dream, "Looking Backward," is something than a dream. The Government owns the public lands; it owns the vast postal system; it was the canals (now coming into disuse), and the great highways of nature,-Why should it own the telegraph and railroad systems Why not control, for the best good of its citizens the manufacture of cloth, lumber, iron and leather? Why should it not own the coal mines, and the oil deposits, and supply the same to the people at a minimum of cost? Corners in these great staples, for the benefit of individuals, would then be at an end; and it really seems to be the only remedy for these evils. Prices of any given staple, under our present system, are not regu lated by the supply, but by the ability of a few men to control the supply, and make the price to suit themselves. This is a crying evil, and that cannot be safely trusted to competition for its correction. Its only cure is in placing said staples beyond the reach of corporate trus Why not ?

A "corner" on bread or coal! What does it mean but big dividends for the rich and oppression for the poor? Suppose Government the sole dealer in these necessaries of life!-" But how," do you ask, " could Government obtain reof?" Ah! there's the rub! This is a control th problem for thinkers. Certain we are that if the people demand it it will be done-not all at once of course, but slowly. Already there is a de that the Government own the railroads and telegraph lines. This could easily be accomplished demnation and purchase. Then, step by step, the Government might move forward to the shment of its purpose in other directions, until Bellamy's dream of an Ideal Republic migh be fully realized-a republic where want would he unknown: where the temptations to crime would be removed, and crime itself treated as the effect of a moral disease; where honest merit would ever find its reward, and where no one could speculate on the infirmities, weaknesses, poverty, or necessities of his fellow-beings. Again we ask, Why not?

One of the sweetest and grandest souls we ever knew is a sunny-faced, matronly woman, going down into the sunset of mortal life, with a heart bubbling over with goodness. She belongs to n church,-in fact she is a true Spiritualist,-and the only religion she knows anything of, or be lieves in, is the religion of kind thoughts and good deeds. There was never a sick man, woman or child in the neighborhood where she resided, that doesn't have occasion to bless " Aunty T-," as the young people of her ac quaintance all call her; never a sad, sin-sick soul turned away from her gentle and loving presence uncomforted. How she manages to do so much own nature. Then will you be prepared to work for others, and at the same time take care of her for the world in a way that will accomplish the own home, which is always kept sweet and tidy, greatest amount of good.

is more than we can understand. But, early an late, she is at her task of blessing somebody. she belonges us to all the articles of faith in Christendom, does any one imagine she could be any better woman than she is? And is there a believer in that cold, Calvinstic faith that would consign unbelieving souls in the abstract to eternal torment for the glory of God, who could really, away down in his own soul, have the slightest respect, to support the sould be sound to the practice of the virtues that saves the believer, why should nothing of veneration, for a Supreme Being who nged to a dozen churches, and subature than to believe it

Don't crowd! The world is big enough for all.
Keep to the right and don't joggle your neighbor.
Thus will you make the journey easier for yourselians well as for your fellow travelers to the grave. The grave! Did it never occur to you, dear reader, that that is the one place in all creation where everybody minds his own business. There is no crowding there, nor taking an unfair ad-vantage of a fellow tenant in common. The The highwayman can lie alongside the honest Granger who has just sold his wheat, without the slightest desire to pick his pockets. The one "ewe lamb" of the widow's heart and home can trust herself there with the cruel spoiler. There is no envy, icion, or hatred in the grave. Parents, what though your children who have pa of your sight, return not home to you at night, our word for it, they are up to no mischief now. Look for them beyond the shining portals, where death has lost its sting, and the grave is swallowed up in victory.

* *
There is a wide gulf between the teachings o Jesus and the ironclad creeds of the chur True, it is claimed that the latter are the natura deductions of the former; but are they? How do we know really what Jesus taught. were no shorthand reporters in his day. It is claimed by wise scholars that no record of the sayings or teachings of Jesus was made until some three hundred years after his death. That he taught the principles of love, charity and good will to man, and that he practiced the wonderful gift of healing, we can well believe; but that he ever taught the dogmas of ecclesiasticism we may well question. Christianity, pure and simple, priesthood seeking for ecclesiastical power. Love is superior to law or belief. Whose heart is full of love for his fellow beings never has time or place to bother with the dogmatic teachings of ecclesiasticism.

Love never dies; it is a part of the universe— an attribute of the Infinite Soul. Hatred, illwill, revenge, selfishness, these all belong to the undeveloped condition of the spirit, and must necesarily perish and pass away. Man must live on the earth as a mortal, or on or near it as a spirit, until he is purged of all evil propensitie must learn the better way of life here, sooner o later, and he cannot learn too soon for his ov happiness. Steeped in the errors of the morta mind, he may think now he would be content to live forever on the lower level of his nature; but the time will come when he will awaken to a knowledge of his true self, and then his misspent years and lost opportunities will rise up before him as stern monitors to point him the way of duty. There is no rest or peace in evil-no true happiness save in the consc

How little do we know of the n potency of thought. We seem to live and move in an element of thought, that involves and sur rounds us as does the air we breathe. In propotion as we are receptive to this thought-ele are we able to take in and give expression to thought-not only the thoughts that one's ov spirit may shape and give forth, but also the thoughts of other spirits higher in the intellectu scale than our own. All advanced writers and thinkers will admit that their own minds are t keys of the instrument through which the spirit produces its grand melodies, and that if they would give forth the sweetest harmonics they must live in closest sympathy with the divinity within their own souls. True inspiration comes of aspiration and passivity.

*** "Physician, heal thyself." Vice may ab in the land, bad laws may be enacted for the benefit of the few, legalized temptations to drunk enness and ruin may exist; in brief, society may be generally "out of joint," but do not think, O complainer, that you alone can bring harn out of chaos. The job is too great, The first and main thing for you to look after is yourself. you living up to your highest conception of truthto your best ideal of manhood? If not, your fire work and duty is in your own spirit, - to bring yourself into harmony with the divine in your

There is no virtue—there can be none—in mere belief. It is not what a man believes but what nd does that makes the man. a woman as this a subject of his We think better of human believer? Honest belief is a matter of evidence and conviction. If one has never been co of the truth of a religious dogma, and has no onviction thereof, how is it possible for him to believe? And if he cannot believe why show he be condemned for what he cannot help? eternal justice is an attribute of Deity, what mus the answer to these questions no

IN A GOOD LIGHT

"We must be as courteous to a m to a picture, which we are willing to give the advantage of a good light," Emerson says, and no man ever had the gift of saying more in as few no man words. When we see a picture and in it defects we at once suggest a better light-a more advantageous position-because we feel sure it possesses merit that is being obscured by bad re

to discover the good points and qualities in man-kind generally, holding every one honest untiproven otherwise? Why, the result would be the same in men as in pictures; our good opinion and faith would act as the light on the canvas, bringing out the best that was in them, leaving mately overcome by the faith and confidence in the preponderating good. One virtue is stronger than many vices, and once discovered, it may be taken as a secure basis on which to build the Deception and failure should not discourage us with others, since we often fail in our highes personal aims, and deceive ourselves unknow ingly. We need as often to seek a better light for advantageous light for another, we should mis

A PURPOSE.

life is abandoned, and the individual takes means to destroy it in its present form, are very few in-deed; but still long enough for the purpose, or a thwarting of the design, by that Power which same time convincing one of the worth of a selfdeemed worthless life. Showing also, that dis pointment and earthly failure are but a part of

pointment and earthly failure are but a part of the plan of life, whose purposes may never be revealed to our mortal understanding, but still fraught with our best good.

Sardou, the play writer, was once striving for a living and a name, but both so long eluded him that once while traversing the Latin quarter, be began to doubt whether life weer really worth the labor that we put into it; if suicide were not exusable in the face of constant discouragements. At this instant a heavy rain compelled him to take refuge under a porte occhere, but which he instantly left without knowing why, when a ragged tramp took the vacated retreat. No sooner had this change been effected than a terrible noise caused Sardou to turn and look back, when he saw that an enormous stone had fallen from a passing dray on the tramp, killing him infrom a passing dray on the tramp, killing him in-

He says: "I do not know what instin

He says: "I do not know what instinct made me leave the place which destrip had marked for some one's death. But it seemed to show me that I was not meant to die poor and unknown—that I must work, struggle, and always hope. My star was shining behind a sombre sky." We can not say that all who die of accident were less worthy to live than those spared; but we do believe there is a purpose and an object in the prolonging of one life over another when the chances of death to both are equal. Let all thus spared seek to know the purpose. spared seek to know the purpose

NATIONAL INSURANCE.

The greatest scheme ever set in operation for the benefit of a nation's working classes, is that just completed by the German Reichstag, and by which the condition of the toiling masses of th Empire must undergo a happy revolution. By it, insurance against the greatest evils of the worl insurance against the greatest evils of the working classes is given. By the payment of one and one-half, and two per cent, of his wages, the work-ingman is furnished in sickness with medical at-tendance, and whatever supplies are necessary, and he receives half his usual pay. For entire disablement two-thirds of his regular wages are allowed, and in case of death the widow receives twenty per cent of the wages of her husband, and twenty per cent of the wages of her husband, and each child thirteen per cent additional, up to sixty

per cent.

It is said that over cleven million persons will at once come under the operations of the new law, and all payments provided will be made directly by employers to the Government, and

law, and all payments provided will be made directly by employers to the Government, and deducted from the wages due.

This is something worth considering by all countries, especially England and Russia. In view of the growing discontent among the world's workers, Germany has shown her wisdom, and generosity as well, in thus considering the condition of her laboring people.

WHY SO?

"He who comes up to his own idea of great ness must always have had a very low standard of it in his own mind."—Hazlitt.

Why so? May not one man be as great as another, if there is such a thing as individual greatness? Why should one always be belittled in his own estimation and pointed to another as the ideal of what he would be or indeed think himself already to be? No doubt those who have been deemed great by the world, first considered themselves so, otherwise they would never have been able to demonstrate the fact to the percep-

been able to demonstrate the fact to the perception of others.

Each one has a perfect right and a good reason to consider himself great. Power lies in strong individuality, and greatness, the commending of all one's recourse and faculties and capacities—physical, mental and spiritual. Every individual is great in proportion as be understands himself, and cultivates and schools his being to progressive, higher uses. If each is to retain his identify throughout eternity, then was it designed that each individual should be a type of greatness. Therefore one may just consider himself of importance in as much as he differs from all others of his kind in endowment and design.

There is a place and a work for each member of the human family that will distinguish and make him great, otherwise the human race would all have been east in one mold, with thought and idea and faculties alike. This will be demonstrated when we enter the true life of the Beyond.

EDITORIAL NOTES.

-An interesting letter from Summerland, by Mrs. O. K. Smith, came to hand too late for this

—Dr. Dean Clarke will leave for Santa Cruz to-day, where he will speak to-morrow, and per-haps for some weeks to come.

--In the last GOLDEN GATE Mrs. Dixon is mentioned as following Mrs. Miller on the ros-trum at the afternoon meeting. The types should have read, "Mrs. Drake."

—W. J. Colville, who stopped at Summerland
on his way up from San Diego, a few days ago,
speaks in glowing terms of the place. He says it
is all we have represented it to be.

—We call attention to the card of Mrs. L. McCann, on our fifth page. This is the lady to whom a scientific skeptic referred in the last GOLDEN GATE, acknowledging that she had given him positive proof of a future life.

-The Banner of Light, of August 17th, con-tains an excellent communication on "Summertams an excellent communication on "Summer-land," written by that grand medium, Mrs. J. J. Whitney, just before leaving Onset for home. She writes from personal observation, having visted the place, and she relutes entirely the ma-licious stories told by people who never saw it, and whose sole reason for their opposition appears to be that they were never paid to keep silent.

—W. J. Colville's opening loctures in Portland, Oregon, Sunday, Sept. 8th, at 2:30 and 7:30 r. M., in Masonie Hall, Third street, corner Alder, Also, course of twelve lectures in Thosophy be-gins Monday evening, Sept. 0th, at 7:30 r. M., in the Tabernacle, corner of Tenth and Morrison streets. Course of twelve lectures in the Spirit-streets. Course of twelve lectures in the Spirit-streets. The Course of twelve lectures in the Spirit-streets. The Course of the Spirits of Spirits of the Spirits of Spirits 10th, at 2:30 P. M.

-A Stockton subscriber writes: "Please find —A Stockton subscriber writes: "Please find 'enclosed fifty cents in postage stamps, for subscription to the GOLDEN GATE, in accordance 'with your liberal offer fast week, to new subscription to the GOLDEN GATE, in accordance 'with a subscription to the GOLDEN GATE, in accordance 'with a subscription of the control of the cont

expects to return from Fred Evans, who expects to return from Australia the latter part of this present month, that grand medium says: "I "can realize that Spiritualism will never be free from trouble until respectable spiritual papers "are placed on a solid flooting, and the 'rag-tag and bob-tall' ones are exterminately, and, until and both of the spiritual papers and both of the spiritual Gospel, and not forced to depend on each sitter for an existence. When mediums are secured and protected by a yearly salary, and are enabled to exercise their gifts free of charge, then, and not till then, will Spiritualism be free from the canker of frauds.

SAD DEATH.—William M.—

SAD DEATH.—William M.— -In a private letter from Fred Evans, who

SAD DEATH.—William McPike, a y SAD DRATH.—William McPike, a young man of fine promise and a grandson of our venerable friend Dr. G. B. Crane, together with another young man whose name we are unable to give, met with an untimely death, at St. Helena, Napa county, a few days ago. William went down in a well on Dr. Crane's ranch, for some purpose, when he was overcome by poisonous gases and fell to the bottom. His companion, without taking proper precaution to protect his own life, went to bia sasistance, and was also overcome and fell. A third party, with a rope secured around his waits and with stream.

tell to the bottom. His companion, without taking proper precaution to protect his own life, went to his assistance, and was also overcome and fell. A third party, with a rope secured around his waist, and with strong arms above to rescue the bodies, although but for the help from above he, too, would have succumbed to the bad air. The and calamity has cast a gloom over the entire community. Young McPike was the idol of a happy home, and beloved by all who knew him.

A Wise Course.—Dr. John C. Schlarbaum, formerly well known as a magnetic healer, realing the difficulties that best the way of all physicians who are not graduates of some recognized school, wisely concluded to add to his gifts a full knowledge of the Eelectic Sustem of medicine. He therefore mastered a full three years ceurse in an Eastern Eelectic College, acquainting himself in the meantime with the teachings of Dr. J. Rodes Buchanan. Returning to San Francisco, he located at 1422 Folsom street, where he may now be consulted. If all of our magnetic healers would follow the example of Dr. Schlarbaum, or when unable to do so would devote their odd time to the study of the nature and cause of disease, physiology, ana normy, etc., they would be much better qualified to exercise their divining fifts, and consequently of greater service to the world.

—Light, whose editor jumped at the sleget experie of Fred Evans by the juggler Patterns, is experie of Fred Evans by the juggler Patterns, is brisbane, without waiting for confirmatory, dence, since having been furnished with the best in the case, frankly admits: "Let us frankly the in the case, frankly admits: "Let us frankly with the best in the case, frankly admits: Let us frankly with the best in the case, frankly admits: "We have too real an appreciation of the work done by every hone they every hone distant to add to it one feather's weight." That was the same frankly admits and the same frankly admits a support of the same fr

WITCH DOCTORS

manly

The decisions of Supreme Co rather for what they imply than for that which they express. Paul March, of Lake counts they express. I all the idea that witches were "hoodooing" him. To exorcise the devils, he monotoning min. To exortise tine de-employed Dr. Burnett, for whose ser-March paid him in livestock and poult remedy not being effective, the afflicted the Dr. arrested for obtaining money ur pretenses. The court ruled to the holding that the Doctor's representati-not sufficient to deceive, if a person used intelligence. intelligence.
This ruling is a virtual licer

This ruling is a virtual license to which doctors in Indiana, and a fair implication that those who deal with them must bear the consequences what ever they be, without hope of orders from the courts. It is left for the public to guess which, is deemed the greater fool by the decision—the Doctor or his patient;—and most persons will agree that the two hear the same relations as six and a half dozen.

So lone as mischievous and evil soits.

and a half dozen.
So long as mischievous and evil spirits are
called and treated as witches, mortals will be as
noyed and imposed upon both by those in and
out of the body. Evil spirits are those in trooble, and their annoyances to mortals are but
their awkward efforts to make known their aistress and obtain relief. Mortals themselves often
find it difficult to find one who will listen to their
wors with patience and sympathy. Witch doctors can never help either.

Progressive Lyceum.

Progressive Lyceum.

Progressive Lyceum.

Progressive Lyceum.

Many of the GOLDEN GATE readers would feel disappointed if they did not see a portion of the space so generously devoted by the proprietor, filled with news from the Progressive Lyceum, which meets a 909 1-2 Market street, every Sunday morning. Last Sunday the musical director, Market and State of the State of the State of the space of the sickness of one of her children, and Mr. F. K. Blue presided at the plano, as the regular planiste, Mrs. Morris, was also absent. Upon the conclusion of the session an interesting meeting of the leaders was also absent. Upon the conclusion of the session an interesting meeting of the leaders was been supported by the session and the session as interesting meeting of the leaders was been supported by the session as interesting meeting of the leaders was been supported by the session as interesting meeting of the leaders was been supported by the session as the regular planiste, Mrs. Morris, and the session as interesting or Messrs. Wadsworth, and the session as the regular planiste, which was the session of the session and interesting or Messrs. Wadsworth, who have worked in the past with the Lyceum, as it is possible for to be present, will listen to such report, since it is only preliminary to other steps that will be taken to increase the Lyceum's such report, since it is only preliminary to other steps that will be taken to increase the Lyceum's as an appointed, with naturations to communication of the session of the session

will probably take place in the early part of the ensuing year. The death of George Powers, a promising young man, who was recently a member of the lyceus, will be to many of the pupils a matter of regre-will be to many of the pupils a matter of regre-tor of the probability of the probability of the termination of the probability of the probability of the day afternoon, in this city.

St. George's Hall.

Progressive Spiritualists.

EGITOR OF GOLDEN CATE!

Another very interesting meeting was held in
Washington Hall last Sunday afternoon. Judge
Collins opened the meeting with extended reunarks on the subject, "Are mediums responsible." Mrs. Ellis was called to the platform and sible." Mrs. Ellis was called to the platform and her time was mostly taken up in giving tests, nearly all being given to strangers, and were pro-nounced satisfactory. After taking her seat, she was controlled by Anaty Smith (who was a member of the society, and whose funeral took place two weeks ago from the hall,) requesting the audience to sing, "There is rest for the weary," and also sending a loving message to her beloved companion.

and also sending a loving message to her beloved to the control of the control of

Circle of Harmony.

Circle of Harmony.

EDITOR OF GOLDEN GATE:

The meeting at St. George's Hall, 909 Market street at 11 A. M. last Sunday, was unusually interesting. Mrs. Logan opened the exercises by reciting a poem "Abbou Ben Adam," Music by Mrs. Retter and Mrs. Cook. Dr. Dean Clark gave a very graphic description of some pleasing incidents he inhis childhood comparing the old with the new,—the change in public sentiment with regard to the Sabbath and means of salvation. Mr. John Slater spoke at length, making very fine points: He introduced Dr. J. M. Temple spoints: He introduced Dr. J. M. Temple we would give him the same welcome that had been extended to himself. Mr. Tema Spiritualist only two years and would not exchange it is need to be successful to the property of the standards in 12 Mason street.

Mrs. Dawes from Oakland improvised a poem. She is destined to take the platform. Mr. Wilkinson spoke in a trance. He is a young medium, but the control of the contro

In Memoriam.

Eurone er Golden Gare:

Mrs. Julia Jackson, of San Francisco, passed to the higher life August 23d, 1889, at Kellogg.

Iowa. She was born at Northfield, Vermont, 66 years ago last June. A few months ago, she came to Denver with her daughter, Mrs. C. J. Meyer, the well known medium of San Francisco, and was taken lime. Mrs. Meyer was under engagement with several societies of Spiritualists, and they had looked forward to a pleasant Autumn in Iowa and the Eastern States.

Mrs. Jackson grew rapidly worse despite every care the warment friends could give, and a few days before her decease, at her earnest request, as he was taken to Kellogg, lova, where she faded away, calin, peaceful as a little child; her last she was taken to Kellogg, lova, where she faded away, calin, peaceful as a little child; her last and unclouded to the last, recognizing her children and the old friends gathered about her. The funeral service was conducted by a minister of the Methodist church, of which society she was a most consistent member until past middle age. She was laid to rest in a beautiful casket, the massive silver plate bearing only the words, "Our Mother."

She lay unconscious in dreasur days.

She lay unconscious in dreamy sleep,
While her life-tide was obbing slowly;
We knew she would pass with the sinking sun,
As we watched by her pillow lowly;
And vainly we waited her farewell word,
One whisper only the stillness stirred—
"Beautiful dreams, beautiful dreams!"

Her friend,
MARY E. PHELPS.
DENVER, Col., Aug. 29, 1889.

The Young People's Meeting.

Eurors or Goloss GATE

Mrs. Perkins did not return from Sacramento
antil Sanday morning, consequently had no time
to prepare; nor was she in any condition to hold
a meeting, as was hastily decided at a late hour
and advertised in the paper to be beld in the St.
Tudge Dameron gave a half-hour lecture syon
"Earthquakes," which was exceedingly interest;
ing and instructive. Mrs. Perking gave a number of very convincing tests to the strangers in
the audience.

audience.

t was decided to continue the meetings every
day evening at this hall. Singers are especiinvited to attend and assist in learning the
music that will soon be here from the East.

Fraternity Hall, Oakland.

OF GOLDEN GATE:

President delivered a short address on different subjects, the chief one being "Hypocrisy." Mrs. Ladd-Finnegan closed the exercises with plat-form tests, all of which were recognized. The neetings were well attended, and all seemed well satisfied. Next Sunday evening, Dr. Dewey will occupy the platform, in speaking and giving tests. We welcome all. Doors open at 7 P. M. Sept. 4, 1889. Mrs. DAVIS, Sec'y.

Thoughts on Reading a Recent "Golden

What would we do out here in the co try without the GOLDEN GATE and other spiritual literature? How gladly would we hear for ourselves were it possible. Do, kind reporters of the various meetings, kind reporters of the various meetings, give as full an account as space will permit, and thus help to feed us poor hungry souls. The action the Progressive Lyceum its taking in regard to the influence of to-bacco on the system, is one thing needful, and it is to be hoped that Spirtualists all over the land will educate the youth in the extent of the harm the use of this poison is bringing to our young men. It does one's soul good to hear of such ready response to the call for material aid for the needy. My own sympathies are deep enough to hold all the worthy needy ones far from want were it possible for me to do so. My love goes out at every call for help, yet I know love won't bring bread and butter. What gems of thought in every paragraph of "Children's Rights" by H. Blue. Children suffer physically and worse yet, mentally, through ignorance of parents and teachers, but a new era is coming for them. We are getting emarcipated from false beliefs and they must soon benefit thereby. We want more literature for children that is not put with the derrors.

Attractive stories which will be sought by all in which temperance, morality, gengive as full an account as space will per-

erature for children that is not permission, with old errors.

Attractive stories which will be sought by all in which temperance, morality, gentleness and occasionally something of on beautiful religion is blended. Some may say, why don't you write and publish what you suggest? For several reasons, the greatness of which, I am not capable, but I know there are thousands in our rank who are. That same one or more will soon move in the matter is the wish of JUSTICE.

St. Andrews' Hall.

EDITOR OF GOLDEN GATE:

The meeting was held last Wednesday evening at usual, to a large audence. It was opened by the President, Mrs. Briggs, appointing Dr. Dean Clark as chairman for the evening, she having to attend another meeting. After singing by the audience, Dr. Clark delivered an eloquent address on the good and bad qualities of mediumship, its dangers and sufferings, etc., followed by Mrs. Nickless, who has been away from the city for some time, who made a few pleasing remarks on the subject of "Mediumship," after which Mr. Temple, of Boston, gave an eloquent address on the subject of a recitation by Dr. Smith, the audience formed into circles, and the following mediums gave a large number of tests: which Ladd-Finnegan Prof. Adrian Ormerod, Dr. J. M. Temple, Dr. Dewy and Mr. Smith. Meeting every Wednesday evening at 745. Good speakers and mediums at every meeting.

M. H. W.

DR. DOBSON AND \$2,000

FRIEND CHAFFEL:—Like the man in Scripture history, "This day I do remember my fault." that ofnot telling you of a remarkable cure performed by Dr. A. B. Dobson, of which I learned while at the Delphos camp meeting in Kanaslast September. A gentleman, learning I was from Clinton, lowa, saked:
"Do you know Dr. Dobson, of Maquoketa, lowa?"

from Clinton, towa, asked:
"Do you know Dr. Dobson, of Maquoketa, lowa?"
"Do you know Dr. Dobson, of Maquoketa, lowa?"
"Well, I know of a very remarkable cure here in Minneapolis, Kansas. The man was given up to die. He had spent \$5,000 on various doctors, but all to no purpose. Finally a friend advised hin, as a last resort, to send to Dr. Dobson, and he is now a well mian. One month's medicine, just one prescription, cured hin, and so I made further inquiries. While in Frasant Valley, visiting with the Benedicts and the Webster, it spoke of the matter and I found that they knew both the man who was cured, and the man who had advised him to apply to Dr. Dobson. They confirmed all that had been told me on the camp ground, and more. The man's name was Cunningham paid the "legal regulars" \$5,000, and received no benefit he paid 10r. Dobson for one month's medicine (\$2, we believe the terms are), and was cured.

Great is the law (?) and great are our "regulars" (?), but Dr. Dobson carries away the victor (?), but Dr. Dobson carries away the victor (?) but Dr. Dobson carries away the victor (.)

FORM OF BEQUEST.

To those who may be disposed to contribute by will to the spread of the gospel of Spiritualism through the GOLDEN GATE, the following form of bequest is suggested:

"I give and bequest to the GOLDEN GATE Printing and Publishing Company, of San Francisco, incorporated November 28, 1885, in trust, for the uses and dissemination of the cause of Spiritualism, — dollars."

The tallest bird known to ethnologist was found by Prof. Herbert in the low ecocene deposits near Paris, (France.) I was over twelve feet in height, and coul have bitten a man's head off as easily as woodpecker can nip a cherry.

He lives best who loves most; in whose soul swell the broadest and deepest charity for all; and who acts out these principles in his contact with his fellow men.—

Atby C. Norton.

Happiness is a state of constant occupa-ion upon some desirable object, with a ontinual sense of progress towards its ttainment.

INIMICISMS OF THE STAGE.

It might occur to some minds that the unusu "spell" of warm—not to say hot—weather whi prevailed during the week, would operate as detriment to theater-goers; that, in fact, th would hunt for the "outest" kind of doors, would hunt for the "outest" kind or doors, in preference to the heat-engendering auditorium. But our San Franciscans are not built that way. Let some favorite, "Tried and true" appear; and despite heat, storm, or even threatening earthquake, Thespia's votaries are found at the

THE BALDWIN has feted its patrons this week with no stinted hand. Miss Mather, whose stering ability has placed her in the front rank American artists, has given us a variety of characters, each one of which is a model in itself. Her "Leah" might have called down upon her the envy of Kate Bateman. Her presentation Pauline, in the "Lady of Lyons," must alackneyed romance more than acceptable. But her Juliet—what shall we say of that? Shade of Adelaide Niclsoni after thes, give us Margaret Mather.

BUSH STREET THEATER .- At this delightfu BUSI STREET THEATER.—At this delightful tittle house, Charley Reed has come to the fore, again, where he so long reigned supreme in the days of minstrelsy. The houses which, this week, have greeted him in "The City Directory," must have at least induced the belief, that when he fits a part, his old-time friends will not be be slow in showing their appreciation.

be slow in showing their appreciation.

CALIFORNIA THEATER—"The Stowaway" which has crowded this house during the week, may be considered a bonanca of the largest kind by its managers. The morals of the play cannot, it is true, be entirely commended, but there is so much of magnificent scenery and property mechanism brought into view, that one is apt to lose sight of the drams and of the drams and of the drams and the moral of the drams are the moral of the drams are the moral of the moral

On the whole, the pasy is a success, and THE ALCARA, with its customary enterprise, has set before its patrons a feast of enjoyment. Miss Isabel Morris made her reappearance after a long absence, in "Gwynne's Oath" to an audience which fully appreciated the power with which she protrayed Gwynne's Archer with which she protrayed Gwynne Archer. E. J. Buckley, Stockwell, and in fact, by the entire company.

well, and in lact, by the entire company.

An Eastern exchange says that Langtry has gone to England, and in all probability for good, we dislike to disagree with our Eastern friends, but in very truth it can't be avoided, because of our own knowledge, the Lily is the possessor of several hundred acres of our "glorious climate" in Lake county.

One of the most agreeable attractions at the California is to be met at its very portals in the person of Frank Boughton, whose affability is only exceeded by his dectroos manipulation of the past-e-boards at the doors.

Mr. Louis Movranstern, who beams a welcome

Mr. Louis Morganstern, who beams at the window of the Baldwin Theater, the best natured and most esteemed genue profession.

Sam Meyers, the Treasurer of the City Direc-ory Company, is a treasure himself; and the company fortunate enough to retain him is to be

The ever-popular business manager of the Alca ar, Mr. Mark Thall, is one of the most agreeable eatures in the foyer of that theatre. K. P.

NOTICE.

NOTICE.

To the brother and sister Spiritualists who have been blessed with this world's goods, and have a desire to help disseminate the teachings of the angel world, I would call your attention to "Spirit Eona's Legacy to the Wide, Wide World." In the publication of the book, a member of the "San Angel Order of Light" advanced the "San Angel Order of Light" advanced the water that the same treverses in business that places him in an met reverses in business that places him in an exist him to a most the control of the same treverses in business that places him in an activity of the same treverses in business that places him in an activity of the same treverses in business that places him in an activity of the same treverses in business that places him in a masket him to a solid the same treverses in business that places him in a said that the activity of the same treverses that the same treverses that the same treverse him in the copyright of the book and the electrotype plates and stock on hand to one person or a committee, who shall have the sale and publication of the book under their management. The electrotype plates are insured for \$879 45; books on hand, 1,460; price \$2.50 at \$2,52,020; total, \$3,799.45. The book will prove a grand success spiritually and financially, in due time.

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Up the Foot Path.

My first pleasant duty on taking up pen to write you after three years of silence, is to thank you sincerely for your unfailing is to thank you sincerely for your unfailing kindness in sending your paper. If you are so courteously and patiently generous to others of the poor whom "you have always with you," as you have been to me, you have well-earned the enlarged material resources which are coming to you. Money in the hands of the loving and just is simply "a lengthened arm "with which to dispense life's blessings to others less favored. During severe fits of illness, and the succeeding long-extended physical weakness, and while using the pen was an impossible task, the regular visits of your "Golden" paper have formed the one un-trocken link between me and the spiritual vineyard and workers. And it came without solicitation, a free-will offering from you. It is pleasant for me to believe that the prayers which went up from my heart in the midst of my desolate agonies, for your success in your work, blended with yours and thousands of others, helped make the conditions for the answer to come, which has so gladdened you.

Two "RAINBOWS AT NIGHT,"

And a most brilliant sunset, presaged a morning just right for mountain sight-seeing, and so it has proven; bright, clear, fresh, making my heart beat fast with the you have well-earned the enlarged material

ing, and so it has proven; bright, clear, fresh, making my heart beat fast with the quickening sense of its beauty, and opening the widest horizon to my eraptured vision. I did not want to drive up Wachusett to-day, but to climb up the steep path with others,—wanted to press with my feet the sides of this mountain, the sight of which has been an unbroken solace this summer. I took stage to "The Mountain House," at its base, and now here we go, old men and women, cheerful and strong, bappy lovers with baskets of lunch for a picnic, merry children with rollicking glee, student boys with stout mountain staves, exhiliration sparkling all over their vacation-tanned faces, all climbing, slipping, tumbling, laughing, "O"—"O"—ing, gaily upward together. Hardly a foot-hold on the soil of the mountain, do we get all the way up. "Tis as if the flesh of one's sides wearied with hugging, had crept out of sight behind ribs. So the soil of my mountain path, vexed with much tramping, has fled on the melted snow torrents of spring, and hid under its rough, bouldered surface. But our hearts are so gay, that if we were walking on spears of iron, instead of climbing from boulder to boulder, I doubt if our joy could be altogether repressed.

Plenty of soil around us, however, filled with all green and beautiful things; here a golden rod flashes its royalty on us, and there a "life everlasting" waves its pure cluster of white to remind us that though all friendships seemingly perish, there are some that will hold straight on through the winter of silence and sorrow. Beautiful ferns, too varied for separate mention, and richly green mosses, make lovely eyeresting colors under the trees, everywhere; over a trickling stream from some hidden spring, hangs a branch of maple, already painted in warm autumn colors. O yes, we know, richly-hued season, how fine a palette you are arranging, but not yet, not quite yet, are we ready for your gorgeous "opening day." A little more, several weeks more of this beautiful summer, if you please, and t

homesteads, thriving towns, quiet lakes, and small stretches of woodland, fill in the beautital picture.

Walking slowly, thoughtfully, down my rock-path, I recall how my first stride toward convalescence was gained by daily drives along the sea coast; how the next one was attained by rowing; the sturdy strokes pulling the soreness all out of the pneumonia-hurt side, and the deep sea air breathings, and healing and strengthening my lungs; when I first came to this Princeton "Heights," I thought I should be compelled to retreat, from the too rarified air, but the strong Indian spirits who so love Mount Wachusett, one of their former strongholds of power, rallied and held me, and are still lifting me up to larger measure of health. I thought, "what a wonderful sanitarium that new "Summerland" must inevitably be, since it gives such a rare combination of the healthful conditions of both sea and mountain: happy the invalids who are permitted to seek recuperation in such doubly restorative air." The pleasure of my visit to Princeton this summer has been greatly enhanced by the fact of its having been a favorite resort of dear.

HELEN HUNT JACKSON.

HELEN HUNT JACKSON

Princeton is "Hide and Seek Town," the subject of one of the most airy of her charming New England sketches, in her book entitled "Bits of Travel at Home." It is written in her happiest vein of light humor, the style of the sketch being as free and as frolicksome as the wild, blossoming vines, which clamber our walls, and twist around the ferns, waving their delicate points high in air, as if to say, "See how jolly we are, and what damty odors we toss you." That true lover of nature, Thoreau, once wrote, "God made the fern to show what could be done in the way of a leaf," and nowhere else have I seen such a lavish display of these won-derful plumes. Their cool tender greens enshrine every gray rock in a circle of softness, and they stand in rocad masses out in the centers of otherwise dry looking pastures; they hide under trees, nestle by the cool, little brooks, stand with an assured stately presence which is almost attatling in the dampets and coldest, rough swamps; they climb up the mountain and grow on its tip-top-most spots. From the graceful maidenhair fern, found on Little Wachusett, up to coarser plumes five feet high, and down to fernlets three inches long, they revel in all sizes and shades, unabashed by their unpronounceable names.

Thoracu, like "H. H.," lived close to the warm beart of earther warm beart of earther warms.

"See how jolly we are, and with a sary odors we toss you," That we lover on hature, Thoreau, once work of the way of a leaf," and nowhere else less used to show what could be the way of a leaf, "and nowhere else is seen such a lavish display of these wonderful plumes. Their cool tender greene shirine every gray rock in a circle of softeness, and they stand in broad masset in the centers of otherwise dry look in the centers of the center of the center

more characteristic of her great, loving heart.

At my next seance, she came again, gave her name and retired, and I managed with hands tightly clenched, and heart almost bursting, to be still! At the the third seance, she gathered strength to call me by name, and when I went to her, my whole being quivering with joy when I looked in the face which the exquisite spirit had fashioned, reaching through it its own gracious beauty, received the benediction of her gentle caress. I could only stammer out, "Oh, I have loved you so!" She replied with the most touching tenderness: "I know it, and that is what brings me to you." She came to me afterward through the same cabinet, nearly a full score of times, with tender monition, encouragement, prophecy.

Ograve, where is thy sting, Ograve, where is thy victory?"

With fraternal greeting to all my Pacific

Ograve, where is thy victory?
With fraternal greeting to all my Pacific
Coast friends,
Gratefully yours,
OLIVIA F. SHEPARD.
PRINCETON, Mass., Aug. 16, 1889.

Gems for Reflection.

God is a term no man knows its meaning but wish to know.—John S, Mill.

Cease your vain worship of the gods. Know that all the gods of earth are but myths and their reign will pass away.—

Appoionius.

Nothing is sin that a man thinks he has a right to do.—Emerson.

Avoid doing what you know you will repent of after the act. Engage in such ones that you are willing death should surprise you in their occupation.

Choose always the best course and custom will soon make it the most happy.—
Pithagoras.

That cannot be repeated too often which is not sufficiently learned.—SENECA. Salvation is the result of obedience of divine law fixed in the constitution—not as the reward of faith in any creed—the recompense of good acts. Salvation reserved to a future life is a trick of proselying eternal punishment as a scare crow. Offering rewards in the future state is buying a soul on credit. There is no punishment absolute. "The wicked are like the troubled ocean casting up mire and dirt."—R. M. Adams.

Poetry and Songs by James G. Clark.

A long, long time has passed since the appearance of a volume containing as genuine and ennobling poetry as this brochure of that Prince of Balladists, James G. Clark. It is the gathered harvest of a life

cease,
'Till the red sea of time shall be cle

As long as the incense from ocean shall rise To weave its bright woof on the warp of th

skies,
As long as the clouds into crystals shall part,
That Cross shall gleam high on the Continent
heart."

Can the trusting beart express its yearning love more beautifully and exquisitely than in the following?

than in the following?

"O Mate of my life! though hid from view
By the silver mist, I am guarding you,
And the white amen till day is done,
And the white and firled in the Western sun,
When the boat keel grates on the golden strand,
Ere the hulk sinks down in the shifting sand,
I will welcome you to the bright green land,—
You shall see my face, you will grasp my hand,
And wander with me the New Realm o'er,
Where the Greams of youth can be lost no more,
"

Who has not felt the yearnings expressed in these magnificent measures of "Art Thou Living Yet," addressed to the poet's mother?

mother?

"Is there no grand, immortal sphere
Beyond this realm of broken ties,
To fill the wants that mock us here,
And dry the tears from weeping eyes?
When Winter melts in endless Spring,
And June stands near with deathless flowers,
When we may hear the dear once sing
Who loved us in this world of ours?
I ask, and lol my cheeks are wet
For tears for one I cannot see:
O Mother, art thou living yet,
And dost thou still remember me?"

And dost thou still remember me?"

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ILEM Mother of Itie and commanion of God.

" I am Mother of Life and companion of God."

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- "There are Homes Over There."
 "Open those Pearly Gates of Light."
 "Open those Pearly Gates of Light."
 "They'll Welcome Us Home To morrow."
 "All are Waiting Over There."
 "On the Mountains of Light."
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 "Glad that We're Living Here To-day."
 "We'll All beet daysin in the Morning La
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en by inspiration of the spirit of James Tay h the mediumship of Fannie Green McDougall, ned in the Religio Philosophical Journal, Nov. 2

The shadows of doubt are all passing away,
Dispelled by the light of a logical ray,
A germ of Clear Reason, whose full power will
shine.

A germ of Clear Reason, whose full power will shine,
Through all the great Future,—assurance divine
For I feel all the blessedness Heaven can give.
In solving this wonder of wonders,—I Live,
Close clasping unto me my great human dower—
A life without end, and no limit of power.
And the Lost, and the Mourned, that were hidden away,
To moulder and waste with inanimate clay,
And with me, and around me, and smilling above,
Immortal in beauty, and wisdom, and love,
With no suffering around us, no parting before—
We wander away to the shadowy shore,
Where in soft silvery billows, that break at our
feet,

feet, bright Living Waters make melody sweet-anthem of Life, ever during and free, anding up in the boom of Eternity's sea.

Rounding up in the boom of Eternity's sea,
Friends reunited, in converse true,
Their Present enjoying the Past review,
With a measureless love in each unspoken word,
Which only in Heaven's clear air could be heard,
Their kindling memories freely unfold,
Friends and scenes that were dear of old;
For the holiest thoughts and feelings combine,
To make most precious one "Auld Lang Syne,"
Still drinking with rapture the gladdening light,
That opens new realms to the wondering sight,
Where the heart of love and the mind of power,
Are growing in grace both the mind of power,
That opens new realms to the wondering sight,
Where hothing is find from the boundless view,—
Of the Great, the Possible, the True;
And thus I rejoice, while day by day,
The hard old scales are falling away,
As the tender tone of the light serene
Salutes the sight like a tint of green;
And rancorous errors are touched and healed
By light in living fires annealed.

Satistes the sight like a tint of green;
And rancorous errors are touched and healed
By light in living fires annealed.

Not all didactic are our spirit ways,
For oft sweet Humor's scintillating rays,
Sparkle in speech, while answering shafts of Wit,
Inspired with many a rich and pointful hires,
That shake with full response the highest thrones.
Such royal will—no filmsy verbal chaff—
From Gabriel's selfhood must provoke a laugh,
Inspiring pleasures, innocently gay,
Cheer us to mark with uses the full days,
Each, in the work he knows and loves the best,
Is free his love and labor to invest,
While all our varied magnetisms tend
To the high purpose of the same great end;
Each, acting in his own peculiar mood,
Bends all his power to Universal Good,
To elevate the ignorant and low,
To elevate the ignorant and low,
To be the province of the same great end;
Each, acting in his own peculiar mood,
Bends all his power to Universal Good,
To battle bravely against every wrong—
Foul Ignorance and Supertition strong,
That bar the golden gates and block the way,
And the poor blinded victims lead astray.
For the wronged babe we seek out loving arms,
To bear it safely from impending harms
Unto the harbor of a cheerful home,
Where higher hopes, and better deeds may come.
Where higher hopes, and better deeds may come.
Where higher hopes, and better deeds may come.
Where higher hopes, and from danger's ways;
And thus we labor with a joy refined—
Concrete in action, our Religion shows
The many fruited tree on which it grows.
Selfish petitions though we never raise,
Our Work is Worship, and Enjoyment,
No barriers to our highest faith we find;
Our Creed Humanity—our Sect Mankind,
Freedom our Priest—Conscience our Judge—no
Has me great Word that ancient Sages saw,
Reason our Priest—Conscience our Judge—no
Has me good of the same great word that ancient Sages saw,
Reason our Priest—Conscience our Judge—no
Wer kind with a hour of the same great Word that ancient Sages saw,
Reason our Priest—Conscience our Judge—no
Has me good of the sa

Such is the heaven I share in, and behold Though still the infaite may not be told. Compare it with the yawful Heaven, that shines. In the stale teachings of devout divines, Almighty Dullness, bent with folded arms, Devotes Eternity in Singing Psalms.

Aimighty Duliness, bent with folded arms, Devotes Externity in Singing Psalms.

A word of happy greeting now I send To dear ones of their own departed friend, Freed from the irksome thrall, I came away—All round me darkened save a single ray—And that I followed—now a rising star, That lured, and bore me to some realm afar, Angels were round me, in soft light arrayed; And on a downy couch, they gently laid The worn and weary. Then I slept and dreamed That I looked through the light that o'er me beamed,
And in a distinguish and the significant of the significa

know
The glorious truth that had perplexed me so.
That I was living, heart and soul, and mind;
And only ashes had been left behind.
I felt the lost ones, those my eyes were sealed;
But all at length were to the sight revealed;
Then the old hymn made Heaven's wide arches

"Oh Grave! where is thy victory? Oh Death! where is thy sting?"

And now, in joyful faith and sight, I rest, Of all my proper parts and powers possessed. As you suppose, we do not live on air, Or, vagrant-like, fondly dwelling anywhere; We've food and rainment, and a place called home To rest returning steps, whene'ut they roam, Where all the family and social ties Are crowned with love, and linked with har monies;

Are crowned with love, sunsamples and the moning;
And kindred spirits, in their converse sweet,
Are never troubled by unballowed feet.
There, books and cabinets, and works of Art,
Measure and shadow forth he owner's heart;
And such I'm fashioning from heart and mind,
Adorned for all the dear ones left behind.

Adorned for all the dear often sett beninns.

Meenwhile, a nook half hidden from view
I have found, where the clear light just peeps
the settle settl

While the mosses, and blades of grass, keep time. Here the asphodel blooms, and the fairy flowers That bind with their tresses the unmeasured hours; And here have I fashioned a lovely bower Of the clambering vine and the starry flower. Hither for rest and reflection I come In the secret silence, I call it home. Just where two loving streams together Are flowing, I've planted our beautiful heather; And musting oft, as I sit and dream, I hear the voice of a dear old stream, And think as the nodding belis! see, It is Almond Water, that sings to me.

And think as the nodding bells I see,
It is Almond Water, that sings to me.
With a spirit immortal our cherished loves
Fly back to our bosoms, like wondering doves.
Close by, on a fir tree, stately and grand,
I have hung the harp of "Auld Scotland;"
And the living winds, as they sweep along,
May awaken the conscious chords with song,
Or bear away from the higher planes,
To the poet's soul, sublimer strains.
Transeendent in truth in this wonderful clime;
All its voices unite in an anthem sublime,
That breathes in all being—an extsacyfite—
Inspired by the fullness and richness of life;
I catch in my spirit the quickening strain,
And thus I prolong and repeat it again;
"I live!" and I bind in a bright, burning scroll.
For the Daring of Thought, and the Noble of Soul,
This truth of all I truths, in its grandeur sublime
That the spirit of man is not bounded by time:
But to measurcless being it springs from the
might
To an heirsbip of deep and unquenchable light—
All the truths of the Universe open to view,
To meet, and to master, with zest ever new:
While the glory of Art and the sweetness of Love,
Like fair stars, forever are shining above;
But to the carth veiled I could only impart
The rhythmical raptures that sing in my heart,
Or paint on your spirits this glory divine,
If a language of infinite measurgs were mine.

I await my Beloved with outreaching arms,
To lead them in safety, or shield them from harm,
Preparing the way for reunions of love;
For I know that our lost ones are blooming
above.

should not sit in the same circle, for personal nations yet steroys harmony, and prevents manifestations. Belief or unbefored that our lot one sare blooming have been as the steroys of the personal nations of the property of the property

G. Eddy, the Christian Scientist, gives the following curious reason for closing up her metaphysical college. She says: "There are 160 applications lying on the desk before me for the primary class in the Massachusetts Metaphysical college, and I cannot do my best work for a class that contains over one quarter of this number. After all these were taught another large number would be waiting for the same class, and the other three courses delayed. The work is more than one person can accomplish, but the demand is for my exclusive teaching, and dissatisfaction with any other, which leaves me no alternative but to give up the whole thing."

The soundest argument will produce no more conviction in an empty head than the most superficial declaration; as a feather and a guinea will fall with equal velocity in

sessing medial powers without knowing it, are to be found in every household:

1. Let the room be of a comfortable temperature, but cool rather than warm; let such arrangements be made that no-body shall enter it, and that there shall be no interruption for an hour, or during the sitting of the circle.

2. Let the circle consist of four or more persons, about the same number of each sex. Sit around an uncovered wooden table, with the palms of the hands on its surface. Any table will do (except a marble top, or one heavily varnished), if large enough to accommodate the sitters. The removal of a hand from the table for a few moments does no harm; but siters should not break the circle by leaving the table without spirit permission, as it breaks the conditions and delays manifestations.

2. Choose an evening hour convenient.

3. Choose an evening hour convenient for all, and then strive to be punctual in attendance, and before the sitting begins, place a few pointed lead pencils, and sheets of clean paper on the table, on which to write any communication that may be obtained.

Persons who do not like each other

may be obtained.

4. Persons who do not like each other should not sit in the same circle, for personal animosity destroys harmony, and prevents manifestations. Belief or unbelief has no influence on the manifestations, but an acrid feeling against them is a weakening influence.

trary be the case, perseverance will be necessary.

Be honest and truthful in all your actions, and thereby draw to your circles developed spirit-guides, who can instruct and lead you in the path of life, and fit you to become instructors to the millions of cred-bound souls, who now make (as it were) a wall of darkness between your Earth and the higher spheres of Spiritland.

Every man or woman during his or her Every man or woman during his or her earth probation, prepares a home "over there;" and, whether in the brighter spheres above, or down in the darker circles of the first sphere, each one will desire to return and visit the home on earth, and commune with their relatives and friends. With this purpose in view, you must learn how to control a medium; and the more of circle experience gained while

*From Jas. H. Young's "Rules and Advice for those desiring to Form Circles." For sale at this office. Price, 20

EIGHT RULES BY WHICH DEVELOPING
CIRCLES SHOULD BE GOVERNED.*

Inquirers into Spiritualism should begin by forming circles for investigation in their own homes; for one or more persons possessing medial powers without knowing it, are to be found in every household:

1. Let the room be of a comfortable temperature, but cool rather than warm; let such arrangements be made that nobody shall enter it, and that there shall be no interruption for an hour, or during the state of the state

Millennum-day come to MAN.

How Long to Sleef.—Up to the fifteenth year most young people require tenhours, and until the twentieth year nine hours. After that age every one finds out how much he or she requires, though, as a general rule, at least six to eight hours are necessary. Eight hours are necessary. Eight ners are not may medicine can cure. During growth there must be ample sleep if the brain is to develop to its full extent, and the more nervous, excitable or precocious a child is the longer sleep it should get if its intellectual progress is not to come to a premature standstill, or its life cut short at an early age.—Home-Maker.

Wit is folly, unless a wise man hath the

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sede the latter when its superior merits be z.me known.

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[Written for the Golden Gate.] Take Nobody's Dust

BY RMMA TUTTU

Chafing souls of this restless age, Booked for the race of the opening page; You who wonder and hope and trust, Out of the way, "take nobody's dust."

Broad the track, the steeds are fleet, Trained and tried for a lengthy heat; Hold them not till the axles rust, Out of the way, "take nobody's dust."

Fly away, for the starry goal Holds no prize for the distanced soul. You with hands in your pockets thrust, Out of the way, "take nobody's dust."

You who tell what the dead word saith, Up, and pledge for a living faith; Loose your souls from their fossil crust, And hang not back in the clouds of dust

See afar how the goddess, Truth,
Wreathed in the blooms of an endless youth
C heers so sweet that you boot distrust,
And clear the track and the choking dust.

Pressing hotly is not a crime,
Since we have learned we are all on time;
Hurry and take the lead we must
Or lay behind in the leader's dust.

[Written for the Golden Gate.]
All will be Well.

BY ABBIE A. GOULD.

All will be well, though o'er thy path The hours of sadoess come and go: Though clouds loom dark, without one rift, To let the prisoned rays abine through: Though love may seem to diff afar And weave no more its magic spell, Yet walt; some day will beam thy star,— All will be well.

All will be well.

All will be well. Think of the night
So dark ere sprang this world to birth;
Think of the ages marching on
Ere light of love broke o'er the earth.
Hope must have died, hearts must hav
What sorrows felt, no one can tell,
Ere Jesus spoke of loving dead,
All will be well.

All will be well,
All will be well, but we must wait,
Some star-beams are so far a way.
That Jesus may pass ere on our path
Shall fall from them one silver ray.
But shine they will, with light undim
With missions earth may never tell;
So God, in time, to each will prove
All will be well.

[Written for the Golden Gate.]
O, Sisters, Mine.

EV STELLA V. STANDISH

FV STRILLA V. STANDISH.

O, Weman, rise and labor hard
For now behold your sweet reward.
Stand firm and lead your race,
Be bold, yet modest be;
Stand brave with genile grace
And true to purity.
You can, you do, stand at the head,
And clevate Humanity.
Of every nationality,
Draw light the reins on all that's rude,
What can here then be but the good'
What joy is found in else but this?
O, weman, do no toy amiss!—
And then to drink the bitter dregs,
The fifthy settlings of the kegs.
O, scorn the cup of Error's ways
And ams will honor thee and praise.
Give Faith to Man, to Self your Trust,
Twill fall short, far, the century
That feeds without your company
Heis hungry soul to satisfy.
He must, will live, he can not die.
Take by the hand your brother, Man,
Keep white his soul, for thus you can.
Aye, oft and oft, you'll guarde beThat takes the lighting to the earth
And saves man for hig reater worth.
Stand firm and lead your race,
Be bold, yt modest be,
Stand brave, with genile grace,
And true to pusity.
Take by the hand your brother Man,
Keep white his soul for thus you can.
FPARACISCO, May 30, 1850.

En of Time.

tten for the Golden Gate.| Ocean of Time.

BY H. A. SMITH.

While drifting along on the Ocean of Time That rolls tow'rd a cloud-curtained shore, At sunset, a melody, sweet as sublime, Floats over the waves like a faint vesper chime Subliming the waves' sullen roar.

A dim intuition illumines my soul
Of landscapes supernal and grand,
And hints that the music I hear in the toll
Of rythmical billows that evermore roll
And break on the beavenly strand.

And sometimes I'm tempted while drifting ale With earth's weary pilgrim's afloat, To weave the sweet symphony into a song To cheer and encourage the skeptical throng, But never can utter a note!

O wonderful melody wond'rously sweet, For earth's repetition too fine; If these are the songs of the billows that beat And break at the foot of the strand's golden so O what of the City Divine? SEATILE, W. T.

Where Are the Wicked Folks Buried?

"Tell me, gray-headed sexton," I said,
"Where in this field a e the wicked folks laid?
I have wandered the quiet old graveyard thr.
And studied the epitsphs, old and new;
But on monument, obelisk; pillar or stone,
I read of no evil that men have done,"

The old sexton stood by a grave newly made,
With his chin on his hand, his hand on his spa
I knew by the gleam of his eloquent eye
That his heart was instructing his lips to reply.

- Who is to judge—when the soul takes its flig) t—
 Who is to judge 'twist the wrong and the right?
 Which of us mortals shall dare to say
 That our neighbor was wicked who died to-day?
- In the journey through life, the farther we speed The better we learn that humanity's need Is charity's spirit, that prompts us to find Rather virtue than vice in the lives of mankind.
- So commendable deeds we record on these str The evil men do—let it die with their bones. I have labored as sexton this many a year, But I never have buried a bad man here."

 —P. C. HOLTON, in "Bunch Grass Rei

Spiritual Teachings.

"RESIST NOT EVIL."
May it be that we shall sometime com-May it be that we shall sometime come to recognize the above command as possessing the solution of the problem of advancement? That which is evil to us may be considered as a volatile force flowing around and through us in its affiliative ether. If we feel its current coming and challenge it, instantly a combat ensues: chern. If we feel its current coming and challenge it, instantly a combat ensues; while if we turn to the conception of a high ideal, ignoring the presence of evil, it can have no hold upon us, and, more than the contract of the contract can nave no noid upon us, and, more than that, since like attracts its kind, the elemental forces and thoughts of evil lurking within, may join the flow of their kind and pass beyond our being with the inflowing stream. As they pass out, the vacuum left by their departure must be filled, and as we are leaning toward the good and entertaining a light ideal, better principles must flow in to take their places. Thus, the evil becomes a draining sewer to the soul, purifying it of parasitic evil, and becoming a good to us. The power to hold ourselves impervious to the influence of evil rests in the universal property of matter,—prorosity. The vibratory forces flow through us, touching us only when we respond, when they accord with something in us. We elude them by turning to an ideal, the vibration of our divine desire, when with no other force do we at that time sympathize. that, since like attracts its kind, the ele-

EXPERIENCE

Frequently some one claims to speak om "experience," and what does that from "experience," and what does that mean? Simply to speak from what we have observed of some part of the drama of life. It is to put forth opinions, based upon our interpretation of the action of God's laws in some part of His universe. Such experience is about as reliable a proof of truth as to prove the sun's action by saying, "It certainly revolves around the earth, for it has been my experience that it rises in the East every morning and the triple of the sun's action of the sun's experience that it rises in the East every morning and the sun's sun's

We are mentality; we are conception; that which we perceive and about which we have an understanding is God.

We seem to spend our lives developing wo states of being,—soul willingness and soul ability

Why is not God a respecter of persons?

Because he respects only **rinciples*, and they are the forces that go to make up the person. A principle may only incarnate in a given individual for a variable length of time, then it flows on to another. Our character is moulded by the principles that we allow to focus in our being.

The spirit of obedience, reciprocity, fidelity and love, shown in the horse or dog, is a spirit force in the ascendancy, and many an animal-ish man would be elevated by association with the so-called brute.

brute.

"The bed is shorter than that a man can stretch himself on it, and the covering narrower than that he can wrap himself in it."—Isaiah. The old theological couch of years ago is indeed so short that a man of to-day can not calmly and confidently stretch himself on it. The mantle of law and vicarious atonement is two narrow for him to wrap himself in it. The bed and covering have not changed, but man has outgrown them. He is developing into the stature of a man in the principles of Christ Jesus, and he must either enlarge his couch of human structure or rest in the arms and on the bosom of Nature and the Eternal Father. Perhaps man is destined to continued activity and growth with no sleep and folding of his God-given hands.

to continued activity and growth with no sleep and folding of his God-given hands.

"Thou shall have a crown of righteousness that fadeth not away." When we speak of receiving a crown of reward in heaven, do we expect some friend or friends will kindly award or allow us a jeweled circlet for our brow? I think not. The matchless crown a lily in bloom wears is not a gift. It is a matter of inherent possession. The power and beauty of the bloom lies in the heart of the plant. Without the essence of this fullest expression the plant would be but an aborted attempt. Being a branch severed from its root, an example of "Without me ye cand on nothing." Its regal flower and cortiguous fruitage are but the expression of the eternal "I am," that has been developing its lily ideal, since the first tmy green shaft defied gravitation. So will man; he is but another expression of this same great Developer, our "Father-Sod." A true, conscientious soul is fulfilling the statement, "Thou shalt glorify the Father and He will glorify thee." Verily, he glorifies the lily and it, in its perfection, glorifies the Father. But what form of life, or bloom, or fruit, can compare with the power of the soul to glorify and be glorified? The petals of kindliness, justice, peace, virtue and humility, with the golden heart center of love resting firmly upon the eternal life force of truth seeking expression through the activity of these qualities, form the grandest conceivable flower. The heart center of love will continually diffuse the fragrance of heaven, while its fruition is twofold; within the owary of such a heart lies the power of a

life eternal to all the faculties within ourselves, and the pollen of our love and engletement fructifies the ability of other dormant, sick lives, and helps them open to the influx of the "Life of the world." When we are crowned in the soul-life, I apprehend it will be because the Fathermother God flows so strongly through every faculty of our nature, that the crown will assert itself, just as the flower does. Our friends will not place it on us, but will simply recognize it. What a power for happiness or misery lies in being recognized! How many crowns to-day lie on the first of the first own and the simple strong happiness or misery lies in being recognized. How many crowns to-day lie on the first own that the condition of possession lies disorganized at the feet, and has yet to work itself up into sight and form. Remember, the crown of eternity is righteourness.

Letter from a New Correspondent.

While passing through San Francisco, en route to Australia, I learned that Mrs. Higgins, of New York, was in this city. Having had many communications from spirit friends through this lady, I availed myself of the opportunity to hear from my loved ones through her agency, and last Tuesday enjoyed communion from the invisible but real world. Many spirits came beside my immediate friends. Mrs. Hig-gins' powers seem to have increased, and she tells me that California has a develop-ing influence upon her clairvoyant vision. The first spirit that announced himself

The first spirit that announced himself was Charles Foster, the medium. He came through Mrs. Higgins with characteristic peculiarities, and identified himself beyond doubt. Mr. Foster gave me a number of tests, some marvelous in character some seventeen, fourteen and ten years ago, and was the first medium with whom I investigated the subject of spirit return. His tests were incontrovertible, and caused me to accept the return of spirits to earth through mortal agency manifested by mediumship; have had proof positive of the genuine return of those that had passed onward. Have had some stittings with mediums that were invaluable, and others that were so inter-mixed with doubt and uncertainty, with genuine and simulated, that I could scarce determine where one began and the other left off.

This is one of the evils that Spiritualism.

off.

This is one of the evils that Spiritualism has to contend with. Many an honest investigator is discouraged and deterred from further inquiry by the inter-mixture of genuine and fraudulent in the same instrument and sometimes at the same sitting. Unless acquainted with the philosophy of Spiritualism its difficult to accept the method of a spirit's return through a human instrument. Many people feel if my loved ones desired to communicate with me, they would come to me and not to a strange medium. But if we wish to telegraph to our absent ones we must go to some one who understands telegraphy. So with them; they must come through the agencies that enables them to reach this earth sphere. The marvelous part is that they can come at all, with conditions so out of harmony, and with the spirit's extreme sensitiveness to our conditions.

Spiritualism leaches in a high degree the naturalness, beauty and benefit resulting from the change called death. By the spirit way, it is the unknown, the dreaded, the abyss of fear and uncertainty. But the return of those that have gone before us, proves that the soul lives after its separation from the body.

Why the churches should look with disfavor upon Spiritualism, has always been a mystery to me. It proves beyond a doubt what they claim. It proves beyond a doubt what they claim growth, and is not an enemy to be feared, but a welcome friend, who delivers us from the bondage of self, of the flesh, and of earthly conditions. Many people who now dread the change would gladly embrace and welcome it if they could know the truth.

Out of the mouths of bases wisdom sometimes speak. Three years ago last June my only child passed into higher life, with malignant diphtheria. She laught me my lessons. When taken ill she predicted her death and expressed the wish to go. Upon being asked what death was, said: "To go to

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